1:Campbell E-5 (1954-1955)1964
EH14 Sarakatsani EH14
Zagori

If, despite these precautions a person (or sheep) is bewitched, 755
relief is generally found in a procedure which first identifies the possessor of the evil eye and then counteracts its influence. A bowl of water is taken and a hair of the bewitched person (or a strand of the sheep's fleece) is placed under the bowl. Small pieces of wood carbon are taken from the fire and after the surface of the water has been crossed three times the first fragment about the size of a small finger nail is dropped into the water. The operator, who is almost always a woman, puts [756]
to the piece of carbon the name of a person she may suspect. If the carbon floats the person in question is not guilty, if it sinks one evil eye at least is known. If more than one eye is suspected the process is continued. When the operator is satisfied that the worst has been uncovered, the sick or otherwise afflicted person is crossed with the water in the bowl forty times on the brow, the hands, the feet and the afflicted part if pain or other symptoms are localized. Finally, the patient drinks a little of the water from the bowl.

In putting names to the pieces of carbon the operator is guided by various considerations. Who, to her knowledge, has recently seen the afflicted person or animal? And, of these, who is generally noted for an envious nature, or has a reputation for unconscious bewitching, or is simply disliked by herself and her family? If none of these proves to be guilty, other names chosen at random are put to the carbon. But this rarely happens. From observations on five different occasions and a certain amount of personal experiment it appears that about one fragment of carbon in every five sinks. Therefore the guilty person almost invariably is among those whom the operator considers to be likely possessors of the evil eye. And this confirms the validity of the procedure.

Most people are probably found to be guilty of unconscious 754
bewitching at some time in their lives. If the victim is a relation, [755]
the bewitcher will generally co-operate to counteract the influence of his eye by giving a hair which is added to the draught administered to the patient. If the sufferer is unrelated, he will probably not learn of the fact, certainly not in a direct manner. Certain persons are generally believed by the community to have a powerful evil eye which they exercise from feelings of conscious envy. These persons may be of either sex and generally come from poor families of low prestige whose

/277 cont./

754 object if one admires it, or into the air when one speaks of the success
789 of someone, or on oneself (80)
827

80. A practice known in antiquity:

ΘΕΟΦΡΑΣΤΟΥ : Χαρακτῆρες D. 16, ΦΙΛΟΣΤΡΑΤΟΥ : Εἰκόνες VII 196.

(825) It seems that even animals followed it. Ἀθήναιος IX 394 B: "Once its chicks are born the pigeon spits on them to protect them from the evil eye."

in order to protect oneself from its influence of from that of others.

754 Children are the ones most exposed to the evil eye. When they are ill
755 the Sarakatsani women resort to various means of cure, including water, fire, salt, incense, fumigation, transference, the evocation of Christ, the sign of the cross, incantations whose secret was only partly confided to us, and silence which must be observed in connection with specific circumstances. However, this inventory would be incomplete if we did not mention
756 (962) that the woman who performs these rites must possess altogether special qualities. Yet it is very difficult to specify where these qualities come from and what they consist of. A knowledge of rites is required; an old woman practitioner passes it on to one of her daughters towards the end of her life, and this on a Maundy Thursday. But it also seems that knowledge does not suffice and that a certain predisposition is also required. Our information on this point goes no further, so we shall present some examples of practices in this ritual.

755 One fills a glass of water taken from a spring, keeping absolutely silent
788 while carrying it. Next one takes in one's hand a little salt, a little incense and some charcoal and makes the sign of the cross on the rim of the glass while /278/ murmuring an exorcism. Afterwards one sprinkles the child 40 times with this spring water and empties the rest into the hen house while pronouncing the /following/ formula three times:

(539) "May the evil eye leave this child."

755 The empty glass is left in the hen house for the night so that the evil will